

The Latter-Day Saints' MILLENNIAL STAR.

BE THAT BATH AN EYE, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—REV. R. V.

No. 22.—Vol. XII. NOVEMBER 15, 1850. Price One Penny.

CELEBRATION OF THE 24th OF JULY, 1850, IN GREAT SALT LAKE VALLEY.

ORATION BY DR. WILLARD RICHARDS.

(From the Deseret News.)

At break of day the inhabitants were aroused by the firing of cannon, from two prominent points, answering to each other with respondent echoes, followed by a general serenade of the city, by both the brass and martial bands, drawn in three carriages fixed up for the occasion. The brass band occupying the carriage which they had built and now used for the first time, being nine feet wide and twenty-plus feet long, drawn by fourteen horses, suitably decorated, with their flag waving, which presented truly a most splendid appearance.

At half-past seven the firing of cannon was again resumed as a signal for the gathering of the people at the Bower, which was stripped of its doors and windows, for the comfort of those within, and the better accommodation of the many who were, the Bishops seating their respective wards, in the apartments assigned them for the day, with as many strangers as could be accommodated.

At eight o'clock an escort was formed at the Bower, under the direction of

DANIEL H. WELLS,	HORACE S. ELDRIDGE.
JAMES A. LITTLE,	SAM'L. W. RICHARDS,
DAN JONES.	

Committee of arrangements as follows:—

- 1st. The Martial Band, with a flag, "Truth and Freedom."
- 2nd. Brass Band, in costume.
- 3rd. Company of twenty-four young men, uniformed with white pants, trimmed with black cord, red sash tied on the left, with dark dress coats, fine straw hats, trimmed with green, carrying a banner on which was inscribed, "The Lion of the Lord."

In charge of James A. Little.

- 4th. Company of twenty-four young ladies, dressed in white, with a blue sash over the right shoulder, wearing a wreath of red and white roses, with their banner, "Hail to our Chieftain."

In charge of S. W. Richards.

- 5th. Company of twenty-four aged fathers, dressed as citizens, with their staves, carrying the stars and stripes inscribed, "Heroes of '76."

In care of Dan Jones.

- 6th. Company of twenty-four Bishops, with their banners, led by Bishop Whitney.

- 7th. The commissioned officers of the legion, on foot, in uniform, wearing swords. In charge of Gen. D. H. Wells.

The escort thus arranged, led by the marshal of state on horseback, marched with martial music to the governor's house, where they received the following persons :—

John Smith,	Geo. A. Smith,	Slimeon Andrews,
Capt. Stansbury,	H. C. Kimball,	Hosea Stout,
Daniel Spencer,	Gov. B. Young,	Ezra T. Benson,
W. W. Phelps,	Isaac Morley,	James Lewis,
W. I. Appleby,	Lieut. Gunnison,	Willard Richards,
P. P. Pratt,	Orson Spencer,	Thomas Bullock,

with three cheers by the music and banners into the ranks of the escort, immediately in front of the officers of the legion, and waited upon them to the Bowery,

The escort returned with music by the brass band, until they arrived in sight of the Bowery, upon the heights of ground opposite the store house, at which moment the flag was unfurled from the liberty pole, and cheers by both bands in turn, with the waving of banners by the escort, accompanied by nine rounds of cannon. The procession continuing their march under a lively tune of martial music, passed round the Bowery to the east door.

Upon arriving at the door, the music halted and opened ranks, through which the procession passed into the Bowery, while the brass band was performing; the escort passing down the aisle, halted upon arriving at the stand, and all preceding the Governor and his party, opened ranks, remained standing with inward face, while the escort party was passing through, waited upon by the chairman of committee to the stand, which was decorated for the occasion.

The aged fathers immediately following were also seated upon the stand; the several Bishops repaired to their respective wards, while the other portions of the escort were seated upon either side of the aisle; and the music playing as they passed through the assembly to the orchestra.

At half-past eight o'clock meeting was called to order, and the choir sung

"Lift up your stately heads," &c.

Prayer by the President of the Stake, (Daniel Spencer).

President Brigham Young then rose to address a few words to those who profess the christian religion; said he, it is an indispensable duty to acknowledge God in all our thoughts, exercises, and in every avocation of our life; to return him thanks for all pleasures we enjoy, and the privileges bestowed upon us. God should be in all our thoughts and acts; further, it should be the case with every man and woman on earth; the God that we worship is filled with compassion to all his creatures, and he calls them to glory and live in virtue; every thing we do should be to His glory, and the destruction of sin and sorrow from the earth. We are this day assembled to celebrate the third anniversary of the arrival of the pioneers in this valley, three years this day the camps came together and were located on city creek, we celebrate this day for our convenience, not as a national deliverance or independence. We crave the right to act as free men and free women, and it is our choice to remember that the Almighty delivered this people from peril, want, suffering, mobocracy, and desolation on every hand, and planted us in this peaceful valley, a people who are not afraid to own their God wherever they are. In our exercises this day, we shall take the liberty to exhibit in word our patriotism, independence and good feelings to that government which is said to be free, and extend the arm of protection to every man, woman, and child within its corporate power. Let us remember our obligations to one another, and our obligations to God, and by a life of good acts and deeds, we will accomplish our designs. Inasmuch as your hearts are right before the Lord, you shall be blessed, and I bless you in the name of our Lord Jesus Christ. Amen.

Music by the band.

Elder H. G. Sherwood then arose and delivered a short address in behalf of the aged fathers, accompanied by a presentation of the declaration of Independence, the constitution of the United States, and the constitution of the State of Deseret, to his Excellency the Governor, as follows :—

Mr. President, Ladies and Gentlemen,—Please to allow me to here introduce to this vast assembly, twenty-four aged men, who are sons of the fathers of '76." On their flag of to-day, are emblems of the victory, liberty, and freedom, that our fathers gained for themselves, their country, their children, and children's children, which blessings were the price of blood, in the contest and revolt from the mother country.

When their chartered rights were withheld, oppressive laws forced on them, unjust taxes imposed, and many other grievous acts and doings, as may be seen and read in the roll and declaration that I hold in my hands, viz., the declaration of Independence, that in the year 1776 the Continental Congress did publish said declaration, and by it did then absolve all allegiance to the British crown.

The history of that seven years bloody war, that it cost to gain the victory, the toils, privations, and hard fought battles, have often been taught us by our fathers, who loved, honored, kept, and supported this declaration and constitution, bequeathing it to us their sons, to be handed down to future generations, with a solemn charge to ever support it as they had done, with a charge of the same to our children and children's children.

To follow their wishes, we have in Council, agreed to request the favor from our honourable President, that his honor be pleased to take charge and preserve in his safest archives, for future posterity, these records; together with the constitution of our newly organised state, which is endowed with equal merit, and which we have no doubt, will be cherished with equal tenderness, so long as this people shall have a name, or time exists.

While ere long we may go and sleep with our fathers.

Great Salt Lake Valley, July 24, 1850.

The declaration of Independence was next read, by James A. Little.

The constitution of the United States was read by Thomas Bullock, when the band played a lively air; and the constitution of the State of Deseret by S. W. Richards, which was answered by shoutings of "Hosannah," from the assembly three times, and three discharges of cannon simultaneously.

The following anthem, composed by Miss E. R. Snow for the occasion, was then sang by the choir. Tune—"The Spirit of God."

"Thrones, kingdoms, dominions, and all institutions," &c.

ORATION BY DR. WILLARD RICHARDS.

The day we celebrate. This is the third anniversary of the entrance of Israel's pioneers into the land of our possession; the third anniversary of the day on which the plough first turned the sods of this valley since the records of Nephi, a day fraught with greater interest to the family of man than any other since the death of Jesus, and that excepted, since the birth of Adam.

Had Adam not been born, his great family had not existed; had Jesus not died, there had been no Saviour; were there no kingdom of truth, liberty, and freedom, the principles of life and salvation could not be applied to man; and Adam's birth and Jesus's death would alike have produced anniversaries of wailing and woe; but as it is, these events are alike glorious with this, the day we celebrate, the birth of the Latter-day never dying freedom.

For six thousand years, or since the days of chaos, the sons and daughters of Michael have been multiplying and walking to and fro on the earth, seeking a resting place; a country of liberty, freedom, and equal rights; and occasionally, for a short period of time, with long intervening intervals, a portion of them have enjoyed the object of their search; but as yet, Enoch and his little band are the only ones left on record who have succeeded in overcoming their internal and external foes, and of enjoying their freedom until they had become so perfected in the intelligence and privileges granted unto them by an all-wise Creator, that they were fit, as a people to be transplanted to a more heavenly soil; but they could not diffuse the principles of righteousness they enjoyed among surrounding nations, and earth was no place for them longer to rest.

Adam, Moses and Elijah, Abraham and Solomon, Nephi, Jesus and Peter, and a host of others, in their day, sought to establish the principles of freedom, so that they might remain perpetually to future generations, but sought in vain. So great has been the wickedness, so intense the darkness that has spread itself over mind, that the apostles and prophets, revelators and saviours that have arisen, sent of God in successive ages, have been banished, or martyred; and the celestial light that shone through them, was only permitted by the wicked to shine on earth long enough to make darkness doubly visible, such as might be felt.

All the ancient prophets and righteous men saw, by faith, that a day of righteousness, a day of freedom, would come on the earth; and they sought to establish it, but wickedness prevailed and forbid. The day of righteousness referred to, is one in which men can worship the God of Abraham, the father of the faithful, in spirit and in truth, with no one to molest or make afraid; and while this day exists, all men will have the privilege of worshipping their diversified gods in any way they choose, provided they will not disturb their neighbors.

Righteousness and freedom consist of a disposition to do right, and the privilege of living according to that disposition; but to men who do wrong, there can be no freedom; they are bound by the power of the devil, and the more perfect the law under which they live, the greater their bondage; while the man who lives under the administration of righteous laws and does right, lives above the law and is free; he does just as he pleases all the time, for he is never pleased to do wrong; consequently the law has no claim on him, and this is all the freedom there is worth living for, in heaven, on earth, or in hell.

The prophet Daniel foresaw, many ages since, that, in the latter days, the God of heaven would set up a kingdom that should never be destroyed, and the same God, having his eye on the same kingdom continually, knowing there was no government on earth that would suffer his infant kingdom, which he was about to set up to exist in their midst, inspired wise men to write a constitution, as the foundation for as free, independent and glorious a government as man was then capable of enjoying; and which was adopted as the constitution of the United States of America, more than sixty years since.

While the principles of that constitution prevailed, while men were governed by them, justice was executed in equity, man was free, and truth looked abroad and rejoiced in the freedom of the people; and, in process of time, God sent his prophet in the midst of that people and commenced his work; a work long before predicted, even the establishment of a kingdom that would ensure righteousness, liberty and peace, to all the inhabitants of the earth; the constitution, principles and government of which should control the rulers as well as the ruled; and make every man amenable to a higher power; securing universal liberty to right, and ensuring universal destruction to wrong.

But under the administration of the American constitution, the inhabitants of the Union had so corrupted their ways before the Lord, and imagined up unto themselves so many strange gods, that there was little space in their midst for the reception of truth; so that when the Prophet Joseph began to proclaim the fulness of the everlasting Gospel, as revealed to him by the angel flying through the midst of heaven, very few could receive it. The hearts of men were so generally turned towards idols, that it cost him years of hard labor to establish the Church of Jesus Christ of Latter-day Saints, with only six members, on the 6th of April, 1830; and so great has been the ignorance, idolatry, superstition and wickedness of governors and judges, rulers and ruled, priests and people, from that day to the present, that justice, equity, and truth have been obliged to hide at mid-day, and flee at midnight, or risk the death of martyrs.

Not that all the inhabitants of the Great American Union have raised the deadly weapon, against the principles of eternal truth; far from it. Few, comparatively, have been the actual murderers of the Saints; many have been accessory before the fact; many have rejoiced after the fact; many more have stepped quietly behind the curtain as they supposed, washed their hands in self complacent innocence, and whispered in each others ear, "twas a mean act, but I'm glad he's dead;" while millions, MILLIONS more in their ignorance, thoughtlessness and fear, have

remained quiet and peaceful; and have not considered that so long as they remain thus, and do not raise the voice of reprobation against the murderers of God's prophets, they are partakers of the evil deeds of their fellow countrymen, and innocent blood is staining the borders of their garments, and a priest-ridden, ignorant people will have to pay the debt.

Men cannot fight truth, life, or salvation without a medium of communication; consequently, when the truth was proclaimed by the Prophet, and men wanted to oppose and fight it, they had to oppose and fight those who believed and received it, who obeyed and practiced it; and those thus receiving the truth were made the medium of violence against the truth; and the wicked vainly supposed that if they could destroy the channel of communication, that truth itself would cease from the earth. It has not been, it is not against the Saints, as individuals, that the sword has been drawn. Most of them have lived for a long time like other men, respected and beloved by their neighbors and acquaintances, insomuch that they were sorry to part with them; but, when they embraced the fulness of truth, their wicked neighbors could not bear it, they must drive truth from their midst, and the only way they could accomplish it was to drive the individuals who had received the truth. The only way to get at the truth or falsehood, the good or evil spirit that is in a man, is through the medium of the man himself; hence every man is responsible for his own belief, faith, practice, and the spirit he harbors within himself, whether it be good or evil.

Mormon is the name of an ancient prophet, and signifies more good. "Mormonism," a new coined word by the enemy of all righteousness, with which to reproach the Saints of the last days, signifies, ALL TRUTH, PRESENT, PAST and FUTURE; and the "Mormon's" creed is the truth, the whole truth, and nothing but the truth; and this creed is what the devil and all his imps are eternally fighting against, and not against the believers of that creed, only, so far as the truth influences their actions.

From the first opening of the Book of Mormon by the Prophet Joseph, in the State of New York, truth found its haters, and the Saints their persecutors; from which they retired to Kirtland, Ohio, and in that State the Prophet was dragged from his bed at midnight, tarred, feathered, pounded, dragged over the frozen ground by his heels, and left for dead, by professing christian preachers and their followers, who, doubtless, thought they were doing God service; but did they think they were protecting Joseph in his constitutional rights?

A temple was built at Kirtland, and great improvements were made in the town; persecution followed, and the Saints passed on to Missouri, where they were mocked, scourged, imprisoned, persecuted, their houses burned, goods confiscated, men, women and children indiscriminately massacred, in sight of the constituted authorities; and those who survived, old and young, naked and helpless, driven from Missouri by the exterminating order of Governor Boggs; while their prophet and his companions were incarcerated in prison, on the edict of a mock court, and fed on human flesh.

The next refuge of the Saints was at Nauvoo; beautiful for situation, but then a land of bushes, swamps, sloughs, mosquitoes, miasma, fever and ague; a land depopulated by malaria, disease and death; speedily converted into fruitful fields and gardens, interspersed with comfortable and respectable dwellings for twenty thousand inhabitants; abounding with fruit and grain in great variety; overlooked by the Temple of the Lord; planted and reared at the sacrifice of thousands of lives by an unhealthy climate, and constant fatigue in watching the mob, to prevent the midnight incendiary and assassin. When Joseph the prophet, and Hyrum the Patriarch were massacred in Carthage jail, by the hands of a daylight mob, while under the arrest and supervision of Governor Thomas Ford and the pledge of the faith of the State, and while his excellency was satiating his appetite at the table of his murdered victim, in the city of Nauvoo. O ye Gods of Eternity, did not the heavens think that this infernal treachery of plighted faith ought to have satisfied all hell?

But were the sons of earth satisfied with the sacrifice? Let the burning houses and grain stacks, the murdered women and children of Hancock county answer.

Let the officers and soldiers of Governor Ford, who were sent to Hancock to prevent the legally constituted authorities of said county from fulfilling their oaths, in protecting the citizens from violence and death, answer! Let the tombs respond.

Persecution followed persecution, and mob followed mob, until, for the salvation of the Union, all the Saints, who could get away by the skin of their teeth, leaving their houses, gardens, barns, fields, improvements, and millions of wealth, to the prey of devouring avarice, left Nauvoo in February 1846; following Brigham Young, the illustrious and legal successor of Joseph Smith, in the presidency of the Church of Jesus Christ of Latter-day Saints as their prophet and guide; and, like the followers of Abraham, not knowing whither they were going, journeyed westward in a most inclement year and season, buffetting snows, hail, sleet, wind like a tornado, sometimes not a tent left standing in camp over night; women and children on the naked earth open to the sky; creeks and rivers impassable, sun, moon, and stars not seen for eleven days at a time; not a spear of grass on the prairie, or bud on the trees; scores of families without a morsel of bread, teams dying with hunger, bending their course west by south to labor occasionally in the borders of Missouri for a morsel of bread; planting a colony at Garden Grove, and another at Mount Pisgah; without compass, chart, or guide, or even an Indian trail, looking out and making roads and bridges through the length of Iowa, they arrived at Missouri river in June.

Almost immediately after their arrival, they were followed by Captain J. Allen, with a call from the general government for five hundred troops for United States service against Mexico, who were immediately marshalled to his order, whilst wives, mothers, sisters, sons, daughters, friends and teams were left standing on the prairie, to risk their fate against famine, tomahawk, cold, disease and death; and by the remaining aged, infirm and boys, all these widows and orphans, through toil and suffering untold, were located on the western bank of the Missouri river, at Winter Quarters, and more than seven hundred houses were erected in about ninety days: but with all this labor, toil and building, many were glad to find caves and dens in the earth, where to lay their heads during the inclement winter; without sheep skins or goat skins to cover them, or corn enough to satisfy hunger.

The "Mormon Battalion," of more than five hundred effective men followed their beloved leader, Lieutenant Colonel Allen, to Fort Leavenworth, where he died deeply lamented. Immediately after the death of Colonel Allen the battalion was dogged to Santa Fe, under unnecessary and forced marches, by that miserable excuse for a human being, Lieutenant Smith, which unnecessary force, with the poisons they were compelled to take from a quack surgeon, (a broken down shoemaker!) Sanderson, broke many of their constitutions, and those who survived returned from Santa Fe to this place, while a great majority continued their march to Alpasso, under the command of that worthy model of Irish generalship, Colonel Cook; buffetting rocky canyons, sand plains, trackless deserts, and thirst, subsisting on hunger and fresh meat without bread, and making a new road to San Diego, met General Kearney, (an honor to his nation,) just in time to save him from the grasp of treachery, and California from the re-action of Mexican influence, and the treasonable aspirations of an aspiring demagogue, opened a vein of gold of immeasurable extent, which has been longed for and sought after for centuries, and which has made nations drunk in prospect, and many who survived their toils returned to their families with less than a day's man's wages; having made the nation rich beyond a parallel.

President Young, with a few followers, for a few only could be fitted out for want of means, left Winter Quarters in April 1847, and making a new road on the north of the Platte to Laramie, repairing the old road from Laramie to Bridger, and forming a new road from Bridger to this place, through defiles and canyons, hitherto supposed to be impassable by mortal man, and mountaineers too, united their strength in this valley, and commenced planting, this day three years, about one quarter of a mile south-east of this house, with no cheering prospect before them but the earth, covered with black crickets, Indians naked and loathsome, and for their music the dark, doleful howl of the prairie wolf.

Compare that prospect with the present; see the thousands and tens of thousands of acres of wheat, and other grains, in this and the other valleys of the mountains, some two hundred miles distant, without a cricket to molest, and say what hath God wrought for the good of his people? President Young sought diligently to lead this people to a Latter-day Canaan, to a place in the mountains, where men could live in peace. He has done it, and in this journey God would have no one to guide his servant but his Spirit, as it did the father of the faithful thousands of years ago.

To the stranger within my hearing I need add no more, and yet I will say, the golden beds of ore which you are seeking after, and for which you have left your pleasant firesides, and the ease and luxuries of life, and for which thousands and tens of thousands have, and will lay down their lives, you are indebted under God to the toil, the suffering, the labors of the "Mormons," and their lonely half-fed, patient-waiting, widows and orphans.

To the weary traveller who seeks a loaf of bread at our hands, if you find it, under God, you are indebted to the toils and sacrifices of the "Mormons."

To the United States: If you wanted to know the value of the mountain valleys, you could only learn it through the patriotism and perseverance of the "Mormons;" all others were too limited to explore and settle them, and when settled, too avaricious to cultivate; they think that they can get gold faster by going to the mines. Hence, if you want to know what will preserve the Union of this great and glorious Republic for ever, you must learn it from the "Mormons."

They are your friends, and the friends of all men who delight in doing good; and they are ready to lay down their lives for the salvation of their fellow men who will do right, which all men will do, if they practice the principles of the Constitution of the United States inviolate, for it was given to the fathers, by the revelations of Jesus Christ, and is verily true.

Before I close, I want to tell my hearers what the kingdom of God consists in; the inhabitants of that kingdom who have been pronounced by the Courts of Missouri, as traitors against the general government. The kingdom of God, which Daniel saw, would be set up in the last days, which last days are on hand, and which kingdom is now set up, consists in securing to every member thereof the privilege of free trade and sailor's rights, of securing to every man living the privilege of worshipping God according to the dictates of his own conscience, if he does not disturb his neighbor; whether he be a devotee of Wesley or Mahomet, Calvin or Juggernaut, Knox or Charlemagne, Pope or Protestant; provided he minds his own business, and lets other people's alone; this is the faith of "Mormons," and this should be the prerogative of all civil governments, to protect all men in their religious belief, which is an individual matter between them and their Gods, and that on personal responsibility alone, and this is all that any civil government has, or ought to have to do with religion; for every man should be responsible to God alone for his religious faith.

Publish this ye editors of truth, ye servants of God, ye messengers of salvation, ye well wishers to the family of man, that while "Mormonism" lives, and its leaders are to be found, there may be found the principles of light, of liberty, of truth, according to the Constitution of the United States of America, in its purity, practiced and enforced on all its citizens: and all of every nation, kindred, tongue, and people under the whole heaven, who will embrace those principles will embrace *Political Mormonism*.

What is the difference between the kingdom of God and all other kingdoms? Simply this: because the kingdom of God does insure and secure religious freedom of thought and action to all its citizens, provided they do right and keep the laws of the land; and if the executive, legislative, and judicial officers of the United States had executed the laws and principles of the great charter of the nation in righteousness, all men living under their administration would have exercised religious freedom according to the intent of that Constitution, for in that are embodied those germs and principles, needful in the origin of a perfect government; and in that event God's kingdom could have been set up and prospered in our happy land, and the Union been perpetuated.

be consumed more for the United States! If Congress will quit their quarrelling, cease fighting, and hard speeches and long speeches, and back-bittings, and face-bittings, and contentions, and evil sayings, and with one heart and action, and good will attend to the work of the nation for which they were elected, all the legislators of the different States will overcome their personal animosity and political feelings, and devote their time to the good of the people, instead of spending hundreds of bulletings for the election of a presiding officer. If the authoritative powers of States and nation will speedily turn away from their foolish neglect of the people's business, and of spending the people's money by millions without returning a just equivalent, and consider the nation one, and not a Northern and Southern two, they may yet preserve our sacred Union; but if they shall continue their present course of operation, no power of earth can save the Union, although we "Mormons" will contend for it as long as a shoe latch is left with which to tie it together.

Next, music by the band, and cannon roaring, when the following "Ode to Deseret," composed by Miss E. A. Snow, was spoken by Mr. Edgar Blodgett, one of the twenty-four young men.

Full of contentment, growing State!
Believing for the good and great—

And bold of heaven, then wait.

State of Deseret.

Full of contentment, growing State!
Believing for the good and great—

And bold of heaven, then wait.

State of Deseret.

See a glorious standard rise,
Reaching to the upper skies,

Kindly greets the pilgrim's eyes
Now in Deseret.

Truth which from the world has fled—

Truth on which the nations tread,

Fearful lifts its royal head

Here in Deseret.

Justice, born of matchless worth;

Peace, that's taken from the earth,

Blooming with celestial birth,

Reign in Deseret.

(The hymn continued, it was chosen the next number of the "Deseret News.")

"The Latter-day Saints' Millenniumal Star."

NOVEMBER 15, 1850.

TO PRESIDENTS OF CONFERENCES AND THEIR SECRETARIES.—The Presidents and Secretaries of all the Conferences in Great Britain, Ireland, Isle of Man, and the Channel Islands, are hereby requested to hand in the reports for their respective Conferences by the 10th day of December next. The report should be made up to the 1st day of December. The items we require are the "Number of Branches, High Priests, Seventies, Elders, Priests, Teachers, Deacons; excommunicated, and uninitiated, baptized, present number of members; and in all cases let the number of members include the number of officers and scattered members, or those not attached to any branch. The names of the President and Secretary. We hope the Presidents will see that the reports are supplied by that time; as we do not wish to delay the Star by waiting for them.

We are compelled to leave out the continuation of Brother Linforth's article on "Regeneration," to give place to the important news from the Valley. We expect to resume it in the next number.

GENERAL CONFERENCE

OF THE

CHURCH OF CHRIST OF LATTER-DAY SAINTS, FOR GREAT BRITAIN
AND ADJACENT COUNTRIES.*Held in the Carpenters' Hall, Manchester, on Saturday and Sunday, 5th and 6th
days of October, 1850.**(Continued from our last.)*

The following resolutions were then adopted:—

That Elder Eli B. Kelsey succeed Elder Margetts in the presidency of the London conference.

That Elder Cyrus H. Wheelock succeed Elder Gibson in the presidency of the Manchester conference.

That Elder Lewis Robbins succeed Elder Cummings, in the presidency of the Sheffield conference.

That Elder James Marsden succeed Elder Dunn, in the presidency of the Edinburgh conference.

That Elder James Bell succeed Elder Ross, in the presidency of the Staffordshire conference.

That Elder Joseph W. Johnson succeed Elder Watt, in the presidency of the Preston conference.

That Elder Isaac C. Haight succeed Elder Booth, in the presidency of the Cheltenham conference.

That Elder James W. Crosby succeed Elder Kelsey, in the presidency of the Warwickshire conference.

That Elder Haden W. Church succeed Elder Wheelock, in the presidency of the Herefordshire conference.

That Elder Jacob Gates succeed Elder Robbins, in the presidency of the Leicestershire and Derbyshire conferences.

That Elder Robert Menzies succeed Elder Marsden, in the presidency of the Bradford conference.

That Elder James H. Flanigan continue to preside over the Birmingham conference.

Joseph Clements	Glasgow	Ditto.
George Halliday	South	Ditto.
John Spiers	Bedfordshire	Ditto.
Thomas Smith	Norwich	Ditto.
Hugh Findlay	Hall	Ditto.
John Lyon	Worcestershire	Ditto.
James McNaughton	Channel Islands	Ditto.
William C. Dunbar	Southampton	Ditto.
George Kendall	Dorsetshire	Ditto.
Gland Rodger	Liverpool	Ditto.
Lavinia Babbitt	Lincolnshire	Ditto.
John S. Hughes	Newcastle-on-Tyne	Ditto.
John Kelly	Isle of Man	Ditto.

That the branches of Carlisle, Dalton, Annan, Alstone, and Bampton, be detached from the Newcastle-upon-Tyne conference, and form a conference of themselves, to be known as the Carlisle conference, and that Elder Appleton Harmon take the presidency thereof.

That the branches of Shrewsbury, Astorley, Llanymannach, Pool Quay, Montgomery, and Lightwoodgreen, be detached from the Liverpool conference, and form a conference of themselves, to be known as the Shropshire conference, and that Elder Joseph W. Young take the presidency thereof.

That the branches of Whitchurch, Market Drayton, and Freep, be detached from the Shropshire conference, and annexed to the Shropshire.

That the branch at Newtown, be detached from the Welsh jurisdiction, and annexed to the Shropshire conference.

That the branch at Southport be detached from the Preston conference, and annexed to the Liverpool.

That the few members at Mold be detached from the Liverpool conference, and annexed to the Flintshire, under the Welsh jurisdiction.

That the Saints in Newport, Stafford, and neighbourhood, be detached from the Staffordshire conference, and annexed to the Birmingham.

That the branch at Great Grimsby be detached from the Bradford conference, and annexed to the Hull.

That the branches of Ledbury, Keyson Street, Old Storage, Pippin Hill, Ridgway Cross, and Froomes Hill, be detached from the Herefordshire conference, and annexed to the Worcestershire.

That the Portsmouth and Gosport branches be detached from the London conference, and annexed to the Southampton.

That the Saints in Salisbury be detached from the South conference, and annexed to the Southampton.

That the branches forming the present Clitheroe conference be annexed to the Preston conference, when Elder Moss leaves for America.

That Elders Moses Clawson and David Smith be appointed to labour in the Dorsetshire conference, under the direction of Elder Kendall.

That Elder Kelly, of Galloway, be appointed to labour in the Worcestershire conference under the direction of Elder Lyon, and that he be authorised to appoint some elder or priest to take charge of the Saints in Galloway.

That Elder Claudius V. Spencer be appointed to labour in the Leicestershire and Derbyshire conferences, under the directions of Elder Gates.

That Elder Burton be released from the Lincolnshire conference, and be appointed to labour in the Edinburgh for the time being, under the direction of Elder Dunn.

That Elder Job Smith be released from the Norwich conference, and appointed to labour in the Bedfordshire, under the directions of Elder Spiers.

That Elder Gilbert Clements be appointed to preside over the church in Belfast and vicinity, and that he have permission to call Brother Dennison to his assistance, and others if necessary.

That Elder E. Sutherland be appointed to preside over the church in Dublin and vicinity.

That Elders G. B. Wallace and Levi Richards be accepted as travelling Elders, under the direction of the presidency in this land.

Elder F. D. Richards.—I would much rather have heard Elder Pratt present before you the items of instruction which I am about to present, than to do it myself. I feel deeply sensible that much is made to depend upon the instructions given to instructors. A great deal depends upon the wisdom, diligence, and faithfulness of the presiding Elders of conferences and branches as to what is accomplished in the work of the Lord—it is by your influences severally in your spheres of labor. Your instructions and examples are effectual upon the people, hence the vast importance of their being consonant with the word of God, and dictated by his Holy Spirit that they may have free access to the hearts of the Saints, and increase their excellence in the sight of God and the Holy Angels. You as the luminaries of the people should be diligent to reflect truly and faithfully all principles of doctrine and other instructions which are from time to time given you by those who are appointed over you in the Lord. One man cannot be in all places to administer the word of God; but he sends forth the instructions which he receives through others to the people; if those whom he sends forth possess the same spirit, and like our Lord Jesus Christ, do not their own will but the will of Him that sent them, then they to whom these are sent will receive the same instructions, partake of the same spirit, and will vie together from first to last to carry out any measure necessary for the furtherance of the work of the Lord. Herein is the power of God made manifest through His people to the world, by their union of faith, their concert of action, being all led by the Holy Spirit to mind the same things. One part of the great work which is assigned to us, is the emigration of the Saints to Zion; in performing which, the presidency in Liverpool have found many difficulties. Instructions to the Saints, how to prepare themselves and arrange their

effects to emigrate, have been repeatedly published in the *STAR*, in the most explicit manner; but notwithstanding this is done, letters come in almost daily, calling for the information which has been so plainly and frequently published; to answer which, imposes a heavy tax of time and labor upon the office. If the Elders take it upon themselves to set forth and carry out the instructions contained in the *STAR*, upon this and other subjects, it will save much labor, much anxiety, and much expense to all the Saints concerned, as well as ourselves. There are many reasons why the general instructions which are published in the *STAR* upon all subjects, should be reiterated frequently in the ears of the people, in the public congregations of the Saints, and in the counsel of the Priesthood. One reason is, some of the Saints are unlearned, and perhaps can scarcely read at all, many dwell in the pits of the earth, almost from one week's end to the other, we feel in our hearts to compassionate them in their servile condition; many who can read are apt to forget what they have read, their minds being often troubled with the cares of the world, which chokes the word; consequently, their minds need an occasional stirring up to remembrance. Another reason is; as people come into the church, obtain the spirit of the work, and become acquainted with our method of business, if they have the means they gather out, and new members are added to the church daily who have not read the *STAR*, and of course know nothing of the instructions that have been published in them; consequently, if the Elders do not instruct them upon these subjects, they remain unacquainted with them, until they wish to emigrate, then they institute an enquiry, too often at the office instead of their proper president. The primitive condition of the churches, arising from the fact of our sending off those best acquainted with the counsels and instructions of the church; also the departure of presidents of conferences best qualified for the work, and their places often supplied by others less experienced and unacquainted with instructions formerly published, render it necessary that the presidents of conferences and branches should acquaint themselves thoroughly with all the epistles and instructions which have been published from time to time, by the Presidency in this country, and also those published by the First Presidency. Brethren, these things are necessary, in order that we may efficiently co-operate in building up Zion; for unless instructions can be sent forth, and promptly acted upon, the measures of the Kingdom of God can not be accomplished. One item upon the subject of emigration is worthy of more particular remark; viz., when the printed letters of notification are sent from the office, to inform the persons when the ship will sail, if they cannot go in that ship, and immediately return an answer to that effect, their deposit money can be transferred, so as to apply on their passage in any subsequent ship, but if they return word they will go, and then fail, they subject us to a heavy loss, besides they must themselves lose their deposit money. When the *James Pennell* sailed on the 2nd inst., several berths were vacant, which might have been occupied just as well; if the persons who failed to occupy them had returned word that they could not go on receiving their letters of notification. Several were anxious to go out in that ship whom we were obliged to refuse, because others who did not go had informed us they would. It is not required that all persons should go who are notified, but it is required, that when they are notified, they should immediately inform us whether they can or cannot go; then others can be notified, who stand ready to take their place. This is a matter of importance, £100 may easily be lost through a trifling neglect.

Another subject which is worthy of your studious and prayerful consideration is, the circulation of the printed word to the uttermost, throughout your conferences. The Books of Mormon, and Doctrines and Covenants, are not so highly appreciated by the Saints generally as they would be, if the Saints were more familiar with their contents; and it cannot be expected that intelligent people will become believers in them, until they become somewhat acquainted with their precepts. These books cannot be too extensively circulated, nor their contents too well understood. They contain the words of Holy Prophets and Apostles. They contain the words of Holy Angels. They contain the words of the Lord Jesus Christ to his people on earth. In them is plainly predicted many important events which are now being fulfilled. They also declare what shall befall the present generations of man until the coming of Christ. In them is definitely pointed out the order of the Church,

and the duties of the several officers thereof, in a manner too plain to be misunderstood by those who are blessed with the Holy Spirit in their minds. The instructions contained in these books are of that momentous import that justly entitle them to the consideration of all men. They should be read by every family that can read throughout the nation, and it is quite inexcusable for the Saints to remain ignorant of their precious contents. It is the duty of the teachers throughout all the conferences, to ascertain who have, and who have not these books, and to teach such as have not to obtain them, and search them as for the treasures of life. If there are any who are unable to purchase them, the presiding Elders may devise such means as they deem fit, to provide the worthy poor with these invaluable treasures of knowledge, that while they are impoverished with excessive toil for a morsel of bread, they may be fed with the words of life, that their spirits may sustain them under their privations and hardships, until the day of their deliverance shall come. Some valuable hints upon the method of accomplishing this are contained in the late minutes of the Warwickshire conference, by Elder Eli B. Kelsey. Beside the circulation of these books, should be attentively considered, the circulation of the various publications of the church which have been written in elucidation and defence of the different doctrines of our Holy Faith. The press is a most powerful and prolific means of spreading the knowledge of truth. Each book, pamphlet, or tract, is a preacher, exhorter, or defender of the faith; testifying of the things which we do know, and which we most ardently believe. The words of a man of God, as the seed sown broad and fall upon the congregations of the people, like the various kinds of soil mentioned by our Saviour, some being good in which the word takes root; but much of the precious seed falls upon the way-side, on stony ground, or among thorns, and consequently becomes choked, withers away, or is altogether plucked up by the fowl of the air; while a small proportion takes root in good tender hearts, and brings forth thirty, sixty, and sometimes an hundred fold. But the silent printed messengers often go where the servants of God cannot obtain audience. By accident or design, they find their way into the drawing-rooms, and parlors, of those who would be unwilling to jeopardize their standing in society by openly listening to our words. Many who like Nicodemus of old, desire to know (unobserved) what these things mean, can entertain such silent preachers in the retirement of their bedchambers, if the general observation of the family is considered dangerous, or unpopular, and there learn what they must do to be saved. The words of life read under these circumstances, are not so soon forgotten. These small exponents of the faith often carry home with true deliberate aim, the arrow of truth to the heart, and create an uneasiness to know if these things are so, till constrained to venture forth, they seek the assembly of the Saints. (carefully however at first, lest he should be noticed). The words of truth are sweet to the honest soul, he drinks, and drinks, and drinks again, until the gracious influences of the Holy Spirit in confirmation of the truths which he has heard, produces in his mind that satisfaction and delight, in the society of the people of God, which he can find no where else, he shakes off his timidity, he realizes the potency of those truths which so fully satisfy his soul, and boldly dares to give a reason for the hope which he sees before him in the Gospel. Finding his reasons unanswerable, he rejoices in further exploring, and more zealously advocating the newly-discovered truths of heaven, in doing which, the Holy Spirit aids him; convinced of the excellence of the knowledge of God, he becomes obedient to the ordinances fore-ordained of heaven for his salvation from his sins, and receives the testimony of Jesus,—his joys are now increased in the Lord,—he seems inseparably attached to the doctrines of life, inasmuch that they appear to have become a part of his nature; while the idle and sinful enjoyments of sensuality in the pride of life in which he used to delight himself, have altogether lost their relish for him. He being now in Christ a new creature, old things have passed away, and all that is before him appears new. His course of conduct now so changed and exemplary, preaches to his family, kindred, and friends, with a persuasion tenfold more powerful than Cambridge eloquence, until as in numerous instances which have come under our observation, the whole family, one after another, are induced to render obedience to the faith, and walk together as the heirs of the grace of life. This glorious

and attained, their united influence is felt among a numerous circle of friends, more or less of whom are, by reading the publications and conversation, convinced of the truths which but a few days or weeks before they persecuted: and all this the effect of secretly perusing a single tract carried into the house by a servant. A gentleman who was educated for a Church of England clergyman, recently informed me that his attention was first attracted by the regular absence of his servant; upon inquiring into the matter, she presented him with a syllabus of the course of lectures which she was attending; he was induced to attend a lecture, the subject of which was named on the bill; the result is, his own and another family connected by marriage, are families of Saints; and he dates their conversion from the circumstance of his calling his servant to account for the manner she spent her absent time, when she presented him the syllabus of lectures. Instead of a clergyman preaching the doctrines of a church "as by law established," he is an Elder in, and advocates the doctrines of the Church established by the commandment of Jesus Christ, and the ministry of Holy Angels. Seeing, then, brethren, that so small portions of the printed word as a TRACT, and a BILL announcing a course of lectures, lead to so great and glorious results, in the hands of servants; let us all seek to serve the people faithfully with BOOKS, PAMPHLETS, and the STARS, in their own private dwellings as well as at our public assemblies. The vast amount of good that may be effected by them, renders it extremely desirable that you employ the devices of your enterprising minds, to give them as widely extended a circulation as possible.

I will further add, your time and talents will be more profitably occupied in instructing the priesthood and Saints in their duties, than in commencing the work in new places, generally. Let the travelling Elders and Priests minister to the world, and build up new branches as the Spirit may direct, while you feed the flock, and teach them how to spread forth upon the right and left.

These few important items are deemed worthy your notice; may your attention to and action upon them, increase your abilities to do the will of God, and make you abler ministers to the great and good people over whom you are called to preside.

In conclusion, allow me to congratulate you, my beloved fellow-servants, upon the great success which has so generally crowned your labors in your various conferences. Your labors have not been in vain in the Lord. Thousands will rise up and bless you in the great and coming day. As the time of President Pratt's departure draws near, I view in perspective the duties of the presidency rolling in upon me like the mountain wave; but by your prayerful co-operation, and the exuberant blessings of the Holy Spirit, I hope to be able to stand with you open and without rebuke, accomplishing the good pleasure of the Lord concerning us, until we finish our course with joy.

NEWS FROM THE VALLEY OF THE GREAT SALT LAKE.

THE SAN FOME SETTLEMENT.—BAPTISM OF MANY OF THE "GOLD DIGGERS."—THE CROPS.

THE PRICES OF PROVISIONS AND LABOUR.—COMMERCE AND IMPROVEMENTS.

Great Salt Lake City, July 31st, 1850.

Brother Orson Pratt,—Agreeable to our engagement, I have let no opportunity slip of writing to you when I could see a reasonable prospect of my letters reaching you; but it is so long between times of writing, that I can give you but little idea of the things that are passing around us, but will name a few.

The presidency, with brother Parley P. Pratt, Ezra T. Benson, and myself, meet and call upon the name of the Lord often, in an upper room at President Young's house. You are always remembered in our prayers, as also those of the

twelve who are abroad, and all others. The warmest feelings of perfect satisfaction exist towards you in the breasts of the presidency. I name this, as I have the pleasure of meeting with them in their councils, and know their feelings, and think it may not be unpleasant to you to hear them. Father Morley has just returned from San Pete on a visit. He says, that settlement is prospering; the people are in fine health, &c. They have every prospect of a fine crop of spring grain. He is in favor of keeping up the settlement, and wishes to have its numbers increased. Brother Parley P. Pratt and family, have probably endured as much hardship and poverty as any in the Valley; but, by extraordinary exertions, he has opened and worked a new road from this to the Weber, and has already received one thousand dollars in toll from the emigration, which is relieving him of some of his embarrassments. Great numbers of emigrants are passing through the city daily, and have been since the 20th of May. Flour sold to them before harvest at one dollar a pound. Most of the winter grain is now harvested; the earliest kinds were injured by a frost which hurt it when in bloom. Our flour mills, five in number, are all crowded, grinding for the emigration, who are hanging round in hungry hordes, begging for enough to feed them to the gold mines, for which they pay twenty-five dollars per hundred. Quite a number of gold diggers have come from the States with their knapsacks on their backs: hundreds have taken Hasting's cut off: numbers are being baptized and are remaining here. Our city has been filled with lawyers, doctors, priests, merchants, mechanics, &c., &c., who, after cursing Joseph Smith all their lives as a money digger, are marching half distracted with excitement and gold fever, to quietly lay down their honorable, legal, or sacred professions for the honorable calling of money diggers. The brethren here have bought a great many horses, harnesses, carriages, wagons, &c., from the emigrants. A first-rate wagon which would cost in the States one hundred dollars, frequently sells for twenty. Carriages worth one hundred and fifty, frequently sells for thirty. Beef is worth ten cents per pound. The prospect for the spring crops is generally good. The Valley produces every variety, from as heavy grain as ever grew, to that which is not over six inches high, with stalks few and far between, but with great big heads. Some speculators have neglected to water their grain. I sowed eight acres on the low lands of Jordan, it was overflowed by the high waters and destroyed; the river having risen four feet higher than it has ever been known before by the oldest inhabitants. The Lake Utes have been quite friendly since the drubbing they received last winter. The Utah settlement have large fields of grain. The Weber river overflowed its banks, and did considerable damage to the farmers in the neighbourhood of Ogden city, and carried off the bridge near Brown's Fort. The thermometer has stood from 100 to 103 degrees in the shade at noon, most of the time during the last fortnight. A great abundance of snow on the Twin Peaks, and on the neighbouring mountains, in plain sight of the city. Thomas Williams has erected a large store, two stories high, seventy feet long, and twenty-five wide; he expects to fill it with goods in a few days. Messrs Reeces have also erected a large store-house; another has been erected for Kincade and Livingston. Other goods are arriving. The 24th was a very fine display of eloquence, gaiety, wisdom, and zest. My health is poor, and the wheel of fortune seems rather to run me under. Wood is worth ten dollars per cord; lumber five dollars per hundred; wheat, eight dollars per bushel; adobies 7s. 3d. per hundred; common labour 8s. 4d., mechanics 12s. 6d. per day. We expect as soon as the emigration passes, breadstuffs will fall. There has been very little Indian corn planted this season, but it generally looks well. Father and mother send their good feelings and blessings to you, and to brother Richards, and all the elders in the mission. I received two numbers of the *MILLENNIAL STAR* by last spring mail, one for July, and one for August, 1849. We have had but one mail here this season: it was brought by Thomas Williams: have not received any intelligence direct from California. Captain Stansbury has completed the survey of the Salt Lake, and will start for the States the first of September. With sentiments of high esteem and friendship, I subscribe myself your friend and brother,

GEO. A. SMITH.

IMPROVEMENTS IN GREAT SALT LAKE VALLEY.

PROGRESS OF THE STATE HOUSE.—PROSPERITY OF THE SAINTS.—NEW SETTLEMENT IN
LITTLE SALT LAKE VALLEY.—ABUNDANT HARVEST.—IMMENSE TRAVEL THROUGH THE
GREAT SALT LAKE CITY TO THE GOLD MINES.

Great Salt Lake City, July 31st, 1850.

Elder Orson Pratt,—Beloved Brother,—We once more cheerfully take up the pen to commune with you, and give you some items of news. If we can arrange it, and it appears wisdom, we shall send some men from here this fall to assist and help to carry on the work in those distant islands.

We are not now prepared to send any orders in relation to the appropriation of any poor funds, which may have accumulated in your hands, but expect in about six weeks, to send orders and instructions in relation to that matter. We therefore expect you to be ready to answer the order when it comes, and otherwise carry out the instructions which may be sent from time to time, according to the best of your ability.

These are all the business items we have on mind at present, but the September conference will soon be here, and after that, you may expect to hear from us again.

Our prospects in this place are cheering and exceedingly gratifying, and as it always was in this church, the people are making improvements with a rapidity unparalleled in history, ancient or modern. Three years ago, this was a wild uncultivated wilderness. A few men were then labouring with all their mights, on the principle of faith, under the most trying circumstances to make preparations to raise bread to sustain life; living in wagons and tents; and now, there are thousands of good and substantial houses; extensive farms to the north, south, and west, loaded down with the good things of this life; a smiling, cheerful, industrious, intelligent, and happy people, dwelling amidst a sea of gardens, and every thing on hand that can be considered necessary, for the comfort and happiness of the Saints. Emigrants are astonished to see, as they say, an "old settled country" in the midst of the mountains, far from the turmoils, sorrows, vexations, and political warfare of the civilized world; and it is astonishing to ourselves to see the vast amount of labour that has been performed by the Saints in so short a time, and nothing but the power of the Almighty to sustain them could have enabled them to accomplish it.

Our State House will soon be finished and ready for business.

The Public Store House is not progressing very fast, yet it is contemplated finishing it this fall. There are several large stores in course of erection, which will soon be completed. One owned by Messrs Williams and Blair, one by Reece and Clawson; one built and owned by the church for Messrs. Livingston and Kincade, one by Mr. Thomas, and one contemplated by Messrs Halladay and Warner. The Public Bath House is nearly finished. A public Market House 24 by 100 feet is under contract, and several large boarding houses are in contemplation for this fall, besides dwelling houses, almost as you may say, innumerable. The San Pete settlement is in a fair condition; Utah not so good. We anticipate forming an extensive settlement in Little Salt Lake Valley this fall, and these, with a good road to be worked to the Salt Lake, building mills, bridges, harvesting and a multitude of other business will probably be sufficient employment, to keep the Saints busy during the present season.

Presidents Young, Kimball, and some others have started to day on a visit to the San Pete. They and their families are all well. It is a general time of health with us, and the crops look flourishing. We have a good prospect for an abundant harvest.

We shall mail some numbers of the *Deseret News*, but confess we have no great faith in their ever reaching you; but the news of the doings of the 24th of July, you will get through the *Guardian*, if you get it at all through the papers.

Yours as ever in the covenant,

W. RICHARDS.